

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
Rev. A. K. Haugen
Jan 11 1944

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No. 1



The Rev. JOHN PRECHT

We are happy to announce that the Rev. John Precht has promised to write the sermons for the Shepherd in 1944. We wish him God's blessing in this widening of his ministry.

First Sunday after Epiphany "A LIVING SACRIFICE"

Rom. 12:1-5.

The Rev. John Presht

"I beseech you therefore, brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God which is you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

In these days people are called upon to make sacrifices. We all know what it means. There is something that we must give up. Here at the beginning of the new year, a higher authority than the government of our country asks us to make a sacrifice. God wants a sacrifice from you. Does it seem unreasonable? The sacrificial system belonged to the old covenant. It was all fulfilled in Christ to whom it pointed forward. True, God was in Christ reconciling the world unto Himself. It is not a sacrifice for sin that God demands. You could not make satisfaction for your sins even by your death. Your death as an atonement for sin would not even save your own soul. Neither is it necessary. Christ has made full satisfaction for all our sins by His death upon the cross. "And He is the propitiation for our sins: and not for ours only, but for the sins of the whole world." 1. John 2:2 "Could my tears forever flow, all for sin could not atone, Thou must save, and thou alone."

But God wants your life. He has redeemed your life from destruction. Psalm 103:4. No one has more claim on your service than God. As you are looking ahead and making plans for this year which is yet so young, have you asked yourself about your relationship to God, and how you can serve Him in a better way? Your relationship to God is of utmost importance. If your plans are concerned only about yourself and your family's needs, and how you can get the most out of life for them and you with the least possible sacrifice, then your attitude to God is wrong. Repentance is necessary. Turn to God and confess your sins that your soul may be saved.

God is no more interested in dead men than a general would be interested in dead soldiers. Do not think that you can live your life as you please, and then when you die, all will be well. Friends and relatives will shed tears, the minister may preach a suitable funeral sermon, and you may think that your soul will thus reach heaven. This is a false hope, a delusion. Those who live without Christ, die without Him, and must face a Christless eternity. It is in this life that God wants you, and that you must

A Thought for the Opening Year

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbors except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.

—Henry Van Dyke.

Prayer for a New Year's Day

I do not ask that days be always clear
With golden sunlight streaming on my way,
I do not ask that nights be always dear
With silver moonlight flooding down my way,
I do not ask that heaven be always near
With crystal starlight pointing out my way;
If heavy clouds should come upon me here,
Let me find comfort in their massive gray.

But this, O Lord, is all I ask of Thee:
A heart of dauntless courage and of cheer
To meet the dangers yet ahead of me,
Nor to be a slave to sorrow or to fear,
And if Thy gracious will, O let me be
More help to others every passing year.

Enid Martell Olson.

Heaven is dimmer than earth to our vision because we are more concerned with cleaning our windows than our skylights.

Not Growing Old

They say that I'm growing old;
I've heard them tell it times untold;
In language plain and bold,
But I'm not growing old.
This frail shell in which I dwell
Is growing old I know quite well,
But I am not the shell.

What if my hair is turning gray,
"Gray hairs are honorable," they say,
What if my eyesight is growing dim?
I still can see to follow Him
Who sacrificed His life for me,
Upon the Cross of Calvary.
Why should care if Time's old plow
Has left its furrows on my brow?

Another house not made with hands
Awaits me in the glory land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way,
I still can watch and praise and pray,
My hearing may not be as keen
As in the past it may have been.

But I can hear my Savior say,
In whispers soft, "This is the way!"
The outward man — do what I can,
To lengthen out this life's short span,
Shall perish and return to dust,
As everything in nature must.
The inward man, the Scriptures say,
Is growing stronger day by day.

Then how can I be growing old
When safe within my Savior's fold?
Ere long this soul shall fly away
And leave this tenement of clay;
"This robe of flesh I'll drop and rise
To seize the everlasting prize."
I'll meet you on the streets of gold
And prove that I'm not growing old.

John E. Roberts.



The Rev. A. K. Haugen

We take this opportunity of expressing to the Rev. A. K. Haugen our appreciation for the fine service he has rendered the church in his well-written sermons this past year and a half.

We shall not lose his services in the future issues of the Shepherd, however, as he has kindly consented to contribute a regular feature "Topics of Interest" this coming year. The first of these topics appears in this issue.

TOPICS OF INTEREST GOOD RESOLUTIONS

Fitting as they are at any time, New Year's is, in a special sense, the season for good resolutions. The turn of the year lends itself so easily to reflections on the past and on the future. Looking back on the year that will never return we see a year of unstinted blessings and of unrationed opportunities, gracious gifts of God. Our answer to God's goodness has so often been sins of omission and of commission. God-given opportunities have been sinfully neglected or trivially squandered, thus blaspheming God's grace. God's blessings have been turned into curses by shameful abuse. His call to turn away from sin we have made an occasion for hardening in sin. Instead of growth in grace there has been growth in sin and self. And now God has closed behind us the door to 1943—never to open again. But He has also opened another door and ushered us into the year 1944, fresh from the Creator's hand and blossoming with precious moments for those who will see them and use them rightly. Truly—a season for good resolutions.

But do we hear as much of good resolutions as we used to? Or are we so drunk with haste and cares of this world that we have no time or room for reflection? Are we going so fast that we have no time to consider where we are going? Oh, for time to reflect—a few lucid moments with God!

But good resolutions are proverbially broken. Yes, because they are too often based on self-improvement. Self-reformation is hopeless from the beginning. But repentance and conversion are wrought by God's grace and power. Wherever His grace and power is permitted to enter prodigal hearts, there the good resolution is born, "I will rise and go to my Father," and because the power is from God it can also be said, "And he arose and went to his Father." Many such resolutions have been made and kept this New Year's season.

The Christian life is a series of good resolutions—the putting off of sin, and the putting on of Christ. Our growth in grace can largely be measured by such resolutions made and lived. A Blessed New Year of Fruitful Resolutions in Christ be yours in 1944.

—A. K. H.

IN MEMORIAM

The following have been remembered with In Memoriam gifts to Hyrden during the years 1937—1943

1937 Pastor H. O. Gronlid
Hans Grimsrud
Olive Sorestad
1938 Bert Heggerud
1939 Eleanor Nelson
Mrs. L. E. Haave
1940 Evangelist H. A. Hanson
John Floen
Mrs. J. J. Akre
Knut Hage
Mrs. Knut Hage
Hanna Mossing
1941 Pastor R. O. Thorpe
Mrs. Ole Sorestad
Gladys Hoem
Mrs. J. E. Marken
M. M. Bergquist

1942 Christ Rude
Ole Hegland
Halvor Anderson
Pastor O. L. Falkeid
Mrs. Martin Berg
Mrs. Nelly Gillard
Irene Lingjerde
Oskar Mossing
1943 Marvin Helgeland
N. O. Edenloff
Mrs. C. J. Christopherson
John J. Amundrud
Mrs. Rønning Ruste
Ole Brekke
Mrs. Oscar Mossing
Emil Vasgaard

May the memory of these dear ones point us who are still reading The SHEPHERD to the reality of seeking the Kingdom of God first.

—J. B. H.

have your sins forgiven. God wants your bodies as a living sacrifice. In our body we can serve Satan and yield our body an instrument to sin. But for those whose sins are forgiven a life of service remains either here below or in heaven. If God permits us to live it is for the purpose of service.

We have no holiness in ourselves. It is when we are set apart for God's service having "put on the new man which after God is created in righteousness and true holiness". Eph. 4:24, that we are holy. Jesus is of God made unto us wisdom, and righteousness and sanctification and redem-

tion." 1. Cor. 1:30. Our holiness is in Him. Nevertheless we are set apart for His service. Conformity to this world, pride and selfishness are sins to which also the Christian is tempted to yield. The world is ever near with its glittering light and its flattery of human nature. But we must not yield. God's will is our highest authority. We need daily renewal of mind and heart in order that we may have a sane view of ourselves, and a right attitude to God. If it is all by God's mercy and Grace that we can live the Christian life, the best life to live. Are you willing to present yourself to Him? Amen.

The SHEPHERD — HYRDEN

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Another Year Is Dawning

Another year, dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "All the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!
Frances Ridley Havergal.

WHAT IS STEWARDSHIP?

The word is being used more and more frequently in our circles. The biblical concept is that a steward is the manager placed in charge of his lord's estates and accountable to his master. The application is that men are accountable to God for the use they make of God's gifts, must use them as the Lord directs, and develop them to their highest capacity. These gifts of God include all of life and life itself. Also our mental and physical abilities, our time, our strength. Only in so far as our abilities, time and strength are converted into a medium of exchange does money enter into the picture.

Men are accountable to God not only for a portion of their time and strength but for the use they make of all their time and strength. When people are given reason to conclude that if they put some of their time and strength into the direct service of God and the Kingdom, they may do as they please with the remainder this is a perversion. When men are permitted to believe that they are permitted to do what they please with the remainder of their money after they have paid a fair portion to God for His work, they are being misled. Every cent of our money, every moment of our time, every ounce of strength, all of our abilities must be used as God directs.

The approach to the principle of stewardship is often faulty. When there is a large debt, a perverted kind of stewardship is stressed which brings quick results and fills the need of the moment. When the budget assumes greater proportions, men begin to operate with a perversion of the biblical principle. Some executive secretaries or plain secretaries adopt the title of Stewardship Secretary although they conceive of their duty only as setting the needs and deficits before the people of God and increasing the total of receipts above last year's. A pastor who endeavors to train his flock in stewardship is often distressed by the literature offered. There is a letter from a stewardship secretary which

clearly implies and even states in so many words that the children of God should pay more and regularly because there is a need or a deficit. But that's not stewardship! That's raising money because somebody down the line needs it. Stewardship is not even remotely connected with needs or deficits.

The steward of God manages and uses all his possessions as the Owner directs. A fair portion of his time and strength will be given to the direct service of the Kingdom because the Lord expects this. A fair portion of the money which comes into his possession will be paid directly to the Lord so that the Kingdom may be brought where his time and strength cannot be applied. He will pay this fair portion even if there were a balance of millions in every treasury of the land. For this payment is made in recognition and in acknowledgment of God's ownership. To imply that this portion is influenced or determined or regulated by the fiscal conference, or that this acknowledgment and recognition rises or falls according to the budget, may be one way of raising money. It may bring immediate passing results and prove to the thoughtless and near-signed the wisdom of establishing some kind of an office. But it is not teaching stewardship. It is not inculcating the principles of stewardship. The fact that this word is used in any connection with the arguments advanced and tactics employed confuses wherever the halt and the lame are being taught to walk before the Lord in honesty and righteousness.

A little more faith is in order. When years ago an enormous debt had accumulated in our Synodical Treasury, the argument against a thorough education in stewardship was frequently that immediate results were imperative and that the education in stewardship required too long a time. Even if that were true, it should not determine our policy. But it is not true. Teaching that Christians pay in recognition and acknowledgment of God's ownership brings immediate blessing. If we had begun to teach this twenty years ago, if we had taken the longer view and taught with an eye only on God's will and not on the deficit, the men who today present needs and wail about deficits and plead that congregations and individuals do better than last year because a shamefully inadequate budget must be met, would today be so busy administering the abundant payments of stewards that they could never give a thought to raising money. Perhaps we must bear with the weakness which hesitates to take God at His word. Perhaps letters which confuse honest stewards must be received and filed for years to come. Some day we may have more stewardship secretaries who demonstrate that our Church officially teaches and practices the principles of Christian stewardship. In the meantime we only ask that another title be employed by some of the stewardship secretaries.

Farewell to the Rev. and Mrs. A. M. Vinge

On Sunday evening Dec. 26, after the annual Christmas program a large crowd gathered in the basement of Bardo Church to bid farewell to Pastor and Mrs. A. M. Vinge who have accepted a call to Camrose. During the five years they have served the Ryley parish they have endeared themselves to all six of their congregations and it is with regret we see them move. However we are assured that God has led them in their decision and pray for His blessing upon them in their new field. We thank God for the privilege of their service to us these past years.

While lunch was being served cafeteria style to the assembled crowd Pastor and Mrs. Vinge were seated at a table together with three of the oldest members of the congregation. Olaf Anderson presented the honor guests with a purse of money as a small token of love and esteem in which they are held.

Pastor and Mrs. Vinge both voiced their thanks for the gift and the good will. "Blest be the tie that binds" was sung in closing. The pastor and his wife received many hearty handshakes as they took leave of their former parishioners.

—Magda Hendrickson.

Your love has a broken wing if it can not fly across the sea.



DR. H. N. RONNING

The Gospel at Work

The Gospel at Work is written by Rr. H. N. Ronning in co-operation with N. N. Ronning. It is published by N. N. Ronning and copies can be secured from Miss Meme Ronning, Camrose, Alberta. Price \$1.25.

* * *

The story, stirring and faith inspiring, leads Missionary Ronning from Norway to the United States of America, thence to China, and again to Canada. Several years as Evangelist for the church brought blessing to many. Then a daring trek to the Northland—to Valhalla.

The book depicts graphically the triumph of the Gospel in the hearts of all sorts of people. It is indeed a March of Faith.

Here are some arresting chapters: The Moulding of a Missionary; First Impressions of China, the Choice of a Mission Field, Years of Ingathering, As an Evangelist, Nilius, The Beloved. There are many others.

Ring through the pages of this book is the glad assurance of God's guidance and blessing, marvelous answers to prayer, hearts opened to the Saving Gospel, God's comfort in the shadow of adversity.

Dr. Ronning is well known. Many look upon him as a spiritual Father. Many there are in Canada too, who praise God that Dr. Ronning led them to see Jesus Christ as a personal Saviour. These will want the book. Those interested in Missions will want it. Others who especially have evangelistic work laid upon their hearts will want the book. Those whose hearts are linked to the Fatherland Norway will want to read "A Summer in Telemark".

So we say: Secure the book. It will be a valuable addition to your library. Your faith will be strengthened, your vision enlarged, and you will see what God can do through a consecrated vessel set apart for the Master's use. —Albert M. Vinge.

Den gode hyrde.

Der var nitti og ni, som alle laa
I fred inden foldens hegn,
Men et langt borte saaes at gaa
I en øde og vildsom egn,
Omringet av farer, nød og savn,
Langt borte fra hyrdens milde favn.

"Herre, her har du jo nitti og ni,
Er dette ei nok for dig?"
Men hyrden svarte: "Hist i min sti
Der et faar end fattes mig.
Og skjönt denne vei er tung at gaa,
Mit faar, o mit faar jeg søke maa."

Men aldrig har noen forstaaet ret,
Hvor veien var fæl og mørk,
Hvor hyrden gik til døden sig tret,
Langt derute i verdens ørk.
Han tenkte kun paa, hans faar var der,
Saa hjelpeløst, sykt og døden nær.

"O Herre, hvi er der spor av blod
At skue langs veiens kant?"
"Paa skarpe stene jeg saaret min fot,
Før jeg faaret, det tapte, fandt."
"Hvi bløder din haand, o Herre kjær?"
"Av torne den sønderreven er."

Tankekorn

Aa bli en kristen er som aa rulle op gardinet og la solen skinne inn. —J. J. Jansen.

* * *

Det som gjør et menneske fortvilet er ikke ulykken, men at han mangler det evige. —Kierkegaard.

* * *

Jo mer Guds barn faar kjenne verdens fiendskap, desto inderligere vennskap slutter de med Gud. —Scriver.

SLIK VAR VI SELV

Av pastor Johannes Knutzen

Gamle mennesker kan glemme at de har været unge. Naar de unge er urolige som kastevinden, forundres de over at ungdommen nu kan være saa forskjellig fra hvad de var. For dengang var det plikt og arbeide og alt som nyttig er. — Eller naar to unge bygger et hjem kan de si: for saa lite maa dere ikke begynne! — De var slik selv. De tenkte ikke rettlinjert som en linjal, og den første tiden de satt ved eget bord var ukelønnen ikke stor.

Rike mennesker kan glemme at de har været fattige eller har hatt liten raad. De kan strekke sine tanker stadig fremover mot hvad de kan klare aa tjene — og fordringene innstilles paa det. Men i glemmeboken kan det gaa at engang tjente de meget mindre, og var tilfreds og led ingen nød.

Kristne mennesker kan glemme at en gang i tiden var de uten Gud. Et menneske kan gaa igjennem en voldsom omvendelseskamp og finne fred ved korsets ord, og etterpaa bli arg og sint og uforstaaende overfor dem som nu er uten den Gud han selv nylig har funnet. Han møter den griske og er helt uforstaaende, og husker ikke lenger paa at det var en tid da han ikke kund tenke sig aa undvære en femkrone. Han kommer i et selskap hvor det flirtes paa grensen av det dyrsk-sanselige og raser mot noget saa lavt. Glemte har han, at engang gikk han selv og degget for mange erotiske tanker ingen maatte ha den ringeste anelse om. Han er paa besøk i en familie og forarges over en ung sønn som er nesevis og helt ukjent med den enkleste høflighet. Den som forarges har selv mere enn en gang været hoven overfor sine foreldre, men i sin selvgothet hadde han glemt det.

Slik var vi selv før vi blev frelst ved Guds gode gave i Jesus Kristus — det skulde erindres bedre av oss.

Da Paulus hadde levet en tid i sannhetens skarpe lys, som blotter alt, skrev han en gang et brev til Titus. Der sier han: "For ogsaa vi var engang uforstaaende, udydige, villfarende, treller av mangehaand begjæringer og lyster, vi levde i ondskap og avind, vi var forhatt og hatet hverandre; men da Guds, vaar grelsers godhet og kjærlighet til menneskene blev aapenbaret, frelste han oss, ikke for rettferdige gjerningers skyld som vi hadde gjort, men efter sin miskunn." Tit. 3, 3—5.

Hvorfor skal vi alltid ha i tankene: Slik var vi selv? Vi skal faa mere og mere av den mildhet og den saktmodighet som smelter og beseirer vaare medmennesker. — Paulus vilde ikke bortforklare synden og be nogen om aa ta det lett med sig selv. Men en medsynder faar større makt over en som staar uten Gud enn den som nok vil preke om forsoningen og utslettelsen av skyldbrevet, men ikke har nogen indre eller ytre synd han kan huske aa ha begaatt.

Evangeliet kan bevares bare i et mildt og saktmodig hjerte som vet med sig selv: jeg er en fortapt synder i mig selv. Det er Guds frelsende godhet som jeg lever paa.

Evangeliet kan utbredes til dem som er utenfor samfundet med Gud bare gjennom dem som bærer preg av, at de tvinges ned i dypere erkjennelse av syndens hestlige rot og tusenfingrede forgreninger.

Evangeliets duft kjennes da fordi slike mennesker ikke er blitt gode ved det som de har gjort, men ved den frelser som de har mottatt.

Naar alt godt og rosverdig vi har skyldes Jesus Kristus gaar det da an aa gaa nogen annen vei enn saktmodighetens og mildhetens vei? —Bymissioneren, Oslo.

Du fortryder ikke,

at du er høflig overfor alle.
At du gjør godt mot alle.
At du ikke taler ondt om nogen.
At du hører begge parter, før du dømmer.
At du tier stille, naar du er vred.
At du tenker, før du taler.
At du ber om tilgivelse for alt galt, du har gjort.
At du er taalmodig mot alle.
At du er taalmodig mot alle.
At du ikke lytter til sladder.
At du nekter at tro onde rykter.
At du aldrig bringer videre et ondt ord.

Men over bjerge og sletter hen
Og op fra dalenes skjød:
"Vær glad, jeg har fundet mit faar igjen!
Nu med lydelig jubel det lød.
Og himmelens skarer sang til svar:
"Vor hyrde det tapte fundet har!"

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Januar, 1944

Nyttarsdag

“... IKKE HER...”

Hebr. 13, 8—15.

Av res. kap. Ludw. Schübeler

Det er en uforglemmelig opplevelse aa være den første paa vidden naar solen bryter frem etter et snefall. Øiet møte allevegne det uberørte, øret den store stillhet. Ikke et liv, ikke et spor. Vidden ligger og venter paa den som vil komme. En kort stund etter, — og der er kanskje spor allevegne.

Slik ligger idag det nye aaret foran oss. Det møter oss med den store stillhet. Uberørt ligger det og venter. Ennu intet spor noe steds.

Saa begynner vi aa gaa. Og snart er der spor allevegne. Menneskene myldrer gjennom tiden og setter merker etter sig. Spor som forskrekker, forviller, trumper, blir haarde og skremmer. Spor som smyger sig frem, lokker og fører paa avveier. Men vel ogsaa andre spor, som vi takker for. Kjente, kjære trin, som vi lytter etter.

Hvorhen fører de alle?

Vi vet ikke annet enn at gosaa dette aar er det mange av dem som vil ende, der alle ender en dag. Kanskje er det i aar vi selv som begynner aa gaa, men ikke kommer tilbake igjen.

Hvorhen?

Vi har ikke her noen blivende stad. Aanei, — har nok ikke det. Men hvor lett glemmer vi ike at det er saa. Hvor lett innretter vi oss ikke som visste vi at vaar tid her skulde bli lang.

Det er godt aa la øiet gli tilbake idag. Godt aa ta det oppgjør som kreves, naar vi har summet ned en side og skal begynne paa en ny. Godt aa ta det helt alvorlig ogsaa, for vi staar jo for Gud som allting vet. Det var jo saa meget som skulde vært anderledes. Anledningene vi hadde til aa hvile og til aa kjenne at “det er godt at hjertet styrkes ved naaden”, men som vi lot rinne oss av hendene enten fordi vi daarlig ordnet vaar tid eller fordi der meldte sig noe annet vi hadde mer lyst paa. Mulighetene vi hadde til aa tjene Gud og til aa opleve, at Han ogsaa idag gjør underverk ved svake mennesker, men som vi undlot aa bruke. Folk vi traff som gikk uhjulpert fra oss, fordi vi ikke selv stod slik i vaart forhold til Gud, at der var liv og overflod hos oss. Smaa kristne, som blev smaa fordi de var optatt med smaa og mange ting. En verden som er skuffet over de kristne, fordi de kristne er for lik dem selv Og alt sammen egentlig fordi vi innretter oss for denne verden og søker vaart gode her.

Hvor vi trenger aa høre det: ...ikke her!... ikke her!...

Skal vi skrive det over vaart nye aar? Skal vi la det bli som et hærmerke vi samler oss under! Skal vi være et folk som er løst fra livets smaa ting, fordi vi er et folk som er beskjeftiget — for sig selv og for andre — med det ene nødvendige. Et folk som er sterke under byrder, frie under angrep, fordi vi simplethen ikke søker det som er her, men det som er oventil. Et folk som ikke stivner til og blir sittende, men som er paa marsj, fordi det er et folk som aldri er ferdig, men alltid paa vei mot noe de ennu ikke har grepet. Et folk som gaar ut til Ham som er utenfor leiren, og som deler Hans vanære med Ham. Et folk som er villig til aa utfylle i sitt kjød det som ennu maatte fattes i Kristi lidelser. Et folk for hvem jorden er blitt fjern og liten fordi himmelen er blitt nær og stor. Et folk som er fremmede og utlendinger i en verden, som paa et vis er dem uvedkommende, fordi den ikke er dem verden.

Ja, — ikke her — — ikke her, men der! Der hvor det er som Gud har gjort ferdig.

For det er jo dog det merkværdige, at de kristne som mest forvandler verden med sitt nærvær, det er dem for hvem himmelen er blitt det virkeligste av alt. De andre, de som er saa optatt med denne verden og dens ting, blir saa lett slukt av dem og selv

Gudshus i Swift Current

Det er en del aar siden nogle kvinder begyndte en kvindeforening per som paa de fleste steder i tro og haap om at faa et Gudshus hvor det muligt at samles omkring Guds ord, og sakramenterne. Men tiderne va knappe og faa var det som flyttet ind som vilde vere med i et virkelig løft. Tomten var kjøpt paa hjørnet av Sidney Street. Gud har lovet at staa “ataat”. Senere igjen var der en liten flok som tok til at ryste i de gamle folder for at see om noget mere kunde nu gjøres. En av flokken stak hodet ind til C. Toreson og spurgte: “Har du noget hus paa haand som kunde passe til et Norsk Kirkehus?” Det var intet at faa da men om nogle maaneder kom der bud at en “hall” syd fra C.P.R. kunde kjøbes.

Da der har veret organiseret arbeide iblandt os en lang tide uder pastor O. J. Markens betjening, blev et “trustee” møte kaldt sammen. Hallen blev kjøpt men tungt og besverligt for os gamle blev det at traske over C.P.R. veien for at komme til møterne.

Saa fik vi ny prest da Pastor Marken sluttet for godt. Jo, vor nye prest var hjertelig velkommen. Han tog flittig med i arbeidet for sjeles frelse og de øvrige gjøremaal. Det blev da bestemt at flytte hallen til Sidney Street. Ivaar fik vi basementet ferdig, og i juli kom hallen ruslende og blev sat paa grundvolden som var gjort istand. Det var til stor glede for os. Siden har det veret regelmessig gudstjeneste her hver Søndag.

Bygningen er paa langt ner ferdig. Vor nye prest er en flittig Guds ords forkynner og en snild og omgjengelig mand. Den tolvte Søndag efter Trefoldighets fest blev det stormøte og gjild festdag i det nye hus. Vor prest, pastor Odland prekte paa engelsk og pastor Marken paa norsk. “Staa op og æd ellers vil veien falde dig for lang”—det var gripende ord. Profeten hadde kommet i tvil i ørkenen. Det var da Gud gav ham styrkende mat. Det er stort at vere i storselskab. Du som leser disse ord, har du virkelig tenkt over at det er Himmels og Jordens konge Jesus Kristus som er kokken og opvarteren. Han tager maten selv berer den frem—det er Jesu sande legeme og sande blod. Kan du tenke dig noget større og herligere for arme syndere?

Her om dagen reiste pastor M. B. Odland til sin søster syd fra Shanauvon og blev syk. Det var blindtarmbetendelse og naar det skrives er han i hospitalet. Haaber med Guds hjelp at han kommer til bedring snart.

En gledelig jul og et godt nyttaar ønskes Hyrdens lesekreter og redaktør. —G.

bestemt av det de nok gjerne vil endre. Men de som har sitt maal i det som er utenfor verden, har det faste punkt, hvor de staar fritt og uavhengig og ser uhildet. En dverg paa berget ser mer enn en kjempe i dalen, sier et gammelt ordsprog.

Verden trenger den slags kristendom idag. Kristendom som — liten i sig selv — staar paa et høit og fritt sted, og som derfor ser stort paa tingene. Ser dem i sammenheng med og i lys av det evige. En kristendom som derfor ikke blir ledt paa avveier, men som midt i sin bevegelse faar over sig det uforanderlige, som er evighetens kjennemerke.

Slik stod Han jo selv, Han som igaar og idag er den samme, og som derfor midt i kaos er vaar sikre tilflukt, vaar trygge veiviser, vaart hvilested i liv og i død. Hos Ham skal vi faa lov til aa staa, hver med vaart oppgjør og med vaar oppgave.

Saa krysses sporene over livets vidder. Men de fører hjem, fordi de er spor som stikkes ut og ledes av Ham som vet veien. *Snart vinner livets dag, det kvelder for, og jordens lys alt mørker og gaar bort; forandrings skygge følger tro min vei — o du som ei forandres, bli hos mig!*

VEKKELSEN VED HANS NIELSEN HAUGE

Av professor Karl Vold

i “Helg og Høgtid”

Norge var saa lykkelig ved inngangen til sin historie som selvstendig, selvstyret og fritt folk aa ha gjennomlevet en vekkelse saa helt igjennem sund og dog saa dyptgaaende og med slike frukter at vi skal ha ytterst vanskelig for aa finne noen kristelig vekkelse i verden som naar op mot den. Det var den vekkelse som kom igjennem bondesønnen fra Tune, Hans Nielsen Hauge. Naar man studerer de store vekkelsers historie og psykologi — og det har vi nu gode hjelpeskilder til aa gjøre — vil vi som regel finne usunde momenter. Men i den haugianske vekkelse har vi vanskelig for aa finne noe a sette fingeren paa.

Det er selvsagt her ikke meningen aa forsøke aa skrive denne vekkelses historie og utvikling, enn ikke i meget store og grove trekk. Men la oss for en gangs skyld understreke noen av de avveier, som denne vekkelse saa lykkelig har undgaat. Vi kan ha noe aa lære derav.

1. Vekkelsen ved Hans Nielsen Hauge hadde intet med reklame, med prestisje, med markskrikeri aa bestille. Den benyttet ingen spesielle vekkelsesmetoder, saadan som det i senere tid har vært slik en overflod paa, spesielt ved importerte vekkelsers. Den var da heller ikke ledsaget av noen ekstase eller aandelige utskielser av noen art. Hauge selv og likesaa hans disipler var enkle folkets menn, stillfarende, nøkterne. Men de hadde kraft, ikke kjødelig ivers kraft, men Guds Aands kraft. Hauge hadde svoret Guds Aand troskap og lydigheit, og han holdt hvad han lovet. Midlene som bruktes var husmøtene med oppbygg else gjennom Guds ord, flittig bruk av vaar kjernefulle salmeskatt, og ved siden av husmøtene samtaler med den enkelte om hans sjelesak og om Guds ord. Det vanket i den tid adskillig spott og forfølgelse. Men det er jo gode medarbeidere. Det grep. Folket kunde ikke motstaa Aanden, alvoret og kraften. Mennesker vaktet dypt og alvorlig. De kom til Jesus Kristus med sine synder. Det blev kristne venneflokker og vennekretser i bygdene og byene, hvor Hauge og efterhaanden ogsaa hans venner for frem. Det var ingen aviser aa utbasunere i. Det reklamertes ikke. Det blaastes ikke i lur eller basun. Man drev ikke med statistikk, enn si med falsk statistikk. Men mennesker kom til Gud. Ja, mennesker kom til Gud.

2. Hans Nielsen Hauge organiserte ikke. Han stiftet ingen foreninger. Det blev ingen organisasjon ut av hans og hans venners arbeide. Det blev venneflokker. Men det var ingen medlemsprotokoller, ingen kontingenter, ingen styrer, ingen krets- og landsmøter. Vennene besøkte hinannen. De korresponderte ganske meget og flittig med hinannen. De søkte raad, hjelp og trøst hos hinannen. De kunde øve tuktt overfor hinannen. Men forenings-, laugs- og organisasjonsvesen var det ikke. Det fantes ingen yrkespredikanter. Det var de lokale naadegaver som blev tatt ibruk, eftersom de dukket frem. Det var ingen skoler te folk. Hauge selv blev vandrepredikant, vesentlig tilfots. — Han skal ha reist omkring 15,000 km. i syv aar. Naar han kom til en gaard hvor han fikk slaa sig ned, hjalp han folket med arbeidet og fikk paa denne maate anledning til aa tale med folk ogsaa og særlig om de aandelige og evige ting. Og saa holdt han møter. Alt var enkelt, praktisk og alvorlig. Ingen kunster.

3. Hans Nielsen Hauge separerte sig ikke og kom ikke i motsetning til kirke og menigheter. Det var i en meget fattig tid i vaar kirke, da Hauge gjorde sin vekkende gjerning. Rasjonalismen var sterkt utbredt. Man hadde intet syn for legmannsarbeidets rett og betydning. Konventikkelplakaten blev utlagt paa den maate at legfolk ikke hadde rett til aa forkynne Guds ord offentlig. Hauge blev forfulgt og led. Tilslutt satt han i fengsel i 10 aar. Prestene og den verdslige øvrighet var uforstandige. Det vilde derfor vært forstaaelig om Hauge

Hvorfor en kristen ikke kan tie om Jesus

Her er noen gunner hvorfor det ikke gaar an for en kristen aa være uten vidnesbyrd om Kristus:

En tender ikke et lys for aa sette det under en sjepe.

Den som ikke bekjenner Jesus for mennesker, vil han ikke bejenne for Gud.

Den som skammer sig for aa tilhøre Guds folk, vil ikke passe i den frelste skare i himmelen.

Dersom noen vil følge Frelseren, maa han fornekte sig selv og ta Jesu kors op.

Med hjertet tror man til rettferdighet, og med munnen bekjenner man til frelse.

Treet kjennes paa sine frukter.

Kristus kan ikke skjules, heller ikke i det menneskehjerte som han bor i.

En kan ikke være nøitral overfor Jesus. Enten med eller imot.

Gud frelser syndere for at de sal vidne om frelsen overfor andre.

Vidner en ikke om Frelseren, er en utakknemlig. Og ingen kan med utakk i hjertet gaa inn i himmelen.

“Vor salighet, vor utkaarelse i Kristus er Guds egen frie beslutning og hans egen gjerning — — Gud gjør alt for sin egen skyld.”

hadde vendt denne kirke ryggen, om han hadde skapt en separatistisk bevegelse og var blitt ukirkelig. Men han gjorde det ikke, og han lot ikke sine venner komme inn paa slike spor. Hauge var en kirkelig mann. Det var langt fra ham aa tilta sig noen rett til aa forvalte sakramentene. Selv om prestenes forkynnelse var skrall, søkte han stadig til gudstjenesten. Sent paa kvelden efter en slitsom vandring kom han engang frem til en gaard i Nordland. Det blev samtalt litt lenge om kvelden, og Hauge kom, trett som han var, sent i seng.

Noe over midnatt vaaknet han ved uro i huset. Han fikk greie paa hvad det var. Det var søndag og gaardens folk skulde til kirken. Men dit var det saa lang vei at man maatte avsted allerede i de smaa morgentimer. Hauge erklærte, skjönt han ennu var trett, at han vilde med. Han vilde være med i menighetens forsamling, i dens sang og bønn og sammen med den høre Ordet. Vi forstaar derfor at Hauge i sitt testamente til sine venner erklærte det aa være sin siste vilje, at “I herefter som forhen ganske ene holder eder til vaar stats religion, saa I mottar av de offentlige lærere alt hvad deres offentlige embede medfører. I gaar da i kirken, annammer sakramentene, ved ekteskap gjør de vielser, samt ved dødsfall jordpaakastelse og alt annet der hører til god orden.” Nei, det fantes ingen antydning til sekterisme, separatisme eller ukirkelighet hos Hauge og hans venner.

4. Hans Nielsen Hauge og hans venner var sunde i sin kristendom. De var alvorlige, men ingen hengehoder. De praktiserte sin kristendom i dagliglivet, i arbeidslivet og i sitt samfundsliv. Hauge selv var en usedvanlig dyktig og klarsynt arbeidets mann. Han gjorde kraftige innsatser i norsk arbeidsliv. Han var med hensyn til naturkraften, spesielt vannkraftens utnyttelse for arbeidslivet, likefrem framsynt. Det er bekjent hvordan han hjalp staten med saltkokerier i en vanskelig tid. Han grep inn i det sociale liv ved aa hjelpe mange av sine venner inn i arbeidet, til handels- og verkstedsvirksomhet, til gaardsbruk o.s.v.

Den haugianske vekkelse grep dypt inn i vaart folks liv og blev en likefrem livsskilde for dette. Ikke bare ved at det blev mange levende kristne og i det hele et rikt kristenliv i Norge, skjedde dette. Men den førte med sig et friskt samfundsliv, bragte en fornyelse av politikken og et kraftigere arbeidsliv. Man merket følgende av Hauges vekkelse selv i Norges storting. Den drog altsaa paa ingen maate folket bort fra dette livs oppgaver, fra arbeidet og fra samfundet. Men vekkelsen skapte nettop et friskt og glad arbeidssinn og praktisk sans. Slik skal det være.

Do You Believe?

PRAYER changes things—that it does so because it brings you in touch with God who changes us and makes all things new.

RIGHTEOUSNESS is available for everyone who will draw nigh unto God in penitence and faith, and who will earnestly seek Christ, who is our righteousness.

ABIDING in Jesus is the most blessed and fruitful of all life's experiences, one that gives vision of victory, hope for eternity, inner strength, and the peace of God which passeth understanding.

YOU can enjoy the power of prayer and you can experience the presence of Jesus in your life—to transform and save.

EFFECTUAL, fervent, steadfast prayer avaleth much—more than anything else that you might do because it brings you to God for whom all things are possible.

REACHING up to God in prayer is reaching out to others in the Name of Him who with outstretched arms of love said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

—Lutheran Companion.

Thou Knowest What Is Best

Thou knowest what is best, O Lord, for me.

Each passing day

I therefore trustingly leave all to Thee

Without delay.

Tomorrow may bring sorrow, grief, or pain,
Or fortune may be smiling once again;
But whether joy or grief my lot shall be,
Thou knowest what is best, O Lord, for me.
For all things work for good, O Lord, to me.

Thus Thou hast said.

And I believe Thy Word, Though I can't

What lies ahead — [see

What future years will bring, I need not know;

It is enough to know Thou wilt bestow
Thy tender loving care till time is o'er,
And safely I shall stand on yonder shore.

—Harry Stouland.

The W.M.F. program for 1944 is both interesting and educational and I would urge all Ladies' Aids to use them this year, if they have not previously made use of the programs. A brief outline is given here with the program and the topic of study for each month of the year. It is entitled "And God said, 'THOU SHALT—', a study of the Ten Commandments. The program from beginning to end gives us a clear comprehensive picture of God's law and its application to our daily life. Program calendars with the following topics may be had from the W.M.F. Office at 15c for 2 dozen. Order a supply so each member of your Aid may have one.

January—God gives the Law. (Prog. topic)

Mission Box. (Study topic)

February—First Things First.

Deaconess.

March—Holy Is His Name.

Christian Nurture.

April—The Lord's Day.

Temperance and Pensions.

May—Children, Obey.

Life Membership and In Memoriam.

June—God Protects Life.

Cradle Roll.

July—Blessed Are the Pure In Heart.

Convention Reports.

August—Let Him That Stole.

Christian Education.

September—And Thy Neighbors as

Thyself.

Centennial and Historical.

October—Covetousness—Let It Not Be

Named Among You.

Thank-Offering.

November—Discipline for Tomorrow.

Literature and Reading Project.

December—A Carol is Born.

Box Work.

This booklet is entitled "My W.M.F. Reminder" and provides space for meeting places and hostesses for the whole year.

L.D.R. News from Hanley

On August 26th a new L.D.R. organization was formed at Hanley, with the following officers: President, Fern Lawrence; Vice-President, Winnifred Hunter; Secretary, Edith Simonsen; Treasurer, Leon Hunter.

They have a membership of nine and hold meetings once every two weeks. On November 14th the L.D.R. together with the Sunday School presented the program "For By Faith" prepared by Arna Njaa especially for Centennial commemorations. A Centennial offering was also taken.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." —Acts 3:19.

Can any friend of God hear this Word, "seasons of refreshing," without having his deepest longings touched thereby?

"Seasons of refreshing" right in our own dear homes! Do we not all need to be renewed?

"Seasons of refreshing" in our neighborhood, in our community! So often everything seems hopeless. The worldly minded will not hear the Word.

"Seasons of refreshing" for our country. Slavery to mammon, pleasure, madness and disrespect for the Word of God are among the sins that are in the process of permeating our people in city and in rural community. If this unholy development is to be arrested and our beloved nation prevented from sinking down into atheism and moral and national disintegration, we must have a quiet, strong, and sound spiritual awakening, reaching all classes of our people.

"Seasons of refreshing" for the world! Is there anything that the whole sin-sick world needs more today than a spiritual awakening? To what will it lead, this bitter class hatred, and class struggle, this plunder-mad strife among the nations for wealth and power, this all-engulfing armament race among the great powers, this private and public disrespect for God's law and gospel? To what will it lead if we DO NOT have a spiritual awakening?

This is something for each one of us to think about as we enter into a New Year of grace. Are we doing our part? Are we shining lights for Jesus? Are we bearing witness that the Lord sent His Son to redeem the lost? May we put our trust in God and step out on faith and dare great things for Him throughout this year of 1944.

A Happy and Blessed New Year to one and all.

A Message from our District President

It has been several months now since I sent you a greeting. Convention came and went so quickly — but so rich in blessing.

Your summer was likely similar to mine, with Bible camp and other activities. On the farm, of course, there is the usual busy seasons of haying, harvest and threshing; but I managed through the co-operation of the whole family, especially my fifteen year old daughter who was game to tackle canning a case of pears alone, to break away long enough to attend the meeting of the General Board of the W.M.F. at Minneapolis. Because of illness in the family, I hesitated long about going. When I finally decided to go it meant short notice in the arrangements that had been spoken of earlier; for meetings along the way. But because of the splendid co-operation of Phillip Hanson, Rev. R. Olson, Rev. K. Bergsagel and Rev. K. A. Knutson, I contacted many Ladies Aid groups.

When I left home the morning of September 8th for Edmonton, we had a breakdown and I had to hitch-hike the remaining 35 miles, I began to wonder if the Lord wanted me to go. But I reached the city by help of my thumb and even got to the consul's office to get my papers in order, though I had to take a taxi to catch the south-bound train. It was right in the midst of the busy combining season that I visited Southern Alberta; several telegrams and phone calls having preceded me. Spoke in Calgary church that evening and spent a very restful night with the Hansons. I was so tired before leaving home that the trip loomed ahead like an ordeal but that night's rest just made a new person of me.

On Thursday I attended the Claresholm Ladies' Aid and spent the night with Mrs. Russell Berg, the Circuit President. On Friday, Rev. Olson took time off from the harvest field to take me to an impromptu Ladies' Aid at Mrs. Otteson's, near Enchant. She entertained the combiners at the same time. Proceeded in Rev. Olson's car to Lethbridge, arriving shortly before midnight, and was fortunate enough to get a room at a hotel.

The Bergsagels in Winnipeg looked for me Saturday evening but when I failed to come they trusted to luck that I would show up in time for my meeting Sunday evening. When I arrived in the city Sunday morning I took the wrong bus and spent an hour sight-seeing the beautiful city of Winnipeg before locating Bergsagels. By that time I had boarded three different buses and two streetcars and all for the price of ten-cents! (But they have very polite and sympathetic bus drivers in Winnipeg!) Enjoyed the hospitality of Rev. and Mrs. Bergsagel until Monday evening when I left for Minneapolis. I stayed with my brother Palmer Anderson and his family until the Board meeting opened at nine o'clock Wednesday morning at the Leamington Hotel.

Through the three strenuous days that followed, I changed several of my ideas regarding the work of the W.M.F. Whereas I started the meeting by wondering what they could find to discuss for three days, I ended up by wondering how they could possibly cram all the business into the set time.

Various interesting matters were discussed. The Cradle Roll Department has gone over the top so much so that they had to arrange for more expansion of the work in Alaska. The change in the set-up of the departments of the W.M.F. was discussed thoroughly and while passed almost unanimously by the Board, will be voted on at the next general convention. The numerous reports were anything but monotonous. The Life Membership and In Memoriam was especially interesting. The district presidents and department secretaries spent a profitable hour in their group meetings. The talks by various officers of the church and a film from Augsburg Publishing House were enlightening. I learned many things I had never heard of before. The fellowship with fellow board members was greatly enjoyed. A trip to Muskego church and the Seminary followed by a vivid moving picture on South America ended up with a social hour at the home of Mrs. Gullixson when she and Mrs. Syrdal entertained the Board members.

After all my various money and exchange problems were taken care of and I found myself facing the trip back without a cent of Canadian money on my person because I did not reach the bank in time, several important personages set the wheels in motion and started me off on my homeward way with two Canadian dollars from Dr. Aasgaard's pocket brought to the Milwaukee station at 10:30 Friday evening by the kindly Dr. Bergsaker.

I little realized the inconveniences to which other people were put in arranging for my visit to Swift Current where I arrived at midnight Saturday, Sept. 18th. Rev. Knutson had to meet me by car and we drove out to Cabri the same night. I surely felt sorry for Rev. Knutson when we had a flat tire and he had to get out in the frosty night while I sat in the car wrapped in his great coat to keep warm — and he had three services the following day! Although Mrs. Knutson was in very poor health and in the midst of preparations for a trip to the States, she got up to greet me. When I had toasted my feet in the oven and had a hot drink, I went off to bed, and found to my delight that my bed partner was Mrs. G. Gilbertson, the Circuit President, who had travelled the hundred or more miles from Frontier to attend the Ladies' Aid Rally at Knutson's on Monday afternoon. And what's more, she had paid her own fare too! (It was a source of mutual interest and amusement to us, that both of us wore made-over coats — both garments having been turned inside out in the process.)

I gave a greeting at the Mission Festival Sunday morning and at a Luther League rally in the afternoon; also spoke at a third church in the evening — all in Rev. Knutson's charge.

Monday afternoon was a very enjoyable affair. I am the happy possessor of an autographed list of the eight or more Ladies' Aids represented and had the privilege of speaking to them. Rev. M. Odland of Swift Current also attended the meeting, as well as Rev. and Mrs. S. Bue of Macoun,

who were home on a visit. Rev. and Mrs. A. Tveit had also planned on coming but were prevented by illness.

Was sorry I did not have the time to visit any other part of the Circuit but will look forward to that in the future.

The trip was rich in fellowship and contacts. It broadened my vision of the work and gave me a better understanding of what the W.M.F. needs to do in Canada district. And thanks to each one who helped make the meetings possible.

Yours in His Service,

Magda Hendrickson.

News from North Battleford

The Lutheran Ladies' Aid was organized again at a meeting held at the home of Mrs. Larson in September. For some time it has been meeting only as a group. A list of meeting places and hostesses was drawn up for each month for the following year. The W.M.F. programs are used and are found very helpful and interesting. At the last meeting a chapter from "The Saga of Old Muskego" brought, in a touching way, information and inspiration from the pioneer days of our church. Another book we plan to share a part of thus in common is "Land of Suspense" by Bishop Berggrav. As this worthy material is put before us, may it inspire us to live Christ-surrendered lives yielded to His service.

Mrs. J. Precht.

Moose Jaw Circuit W.M.F.

The W.M.F. of the Moose Jaw Circuit held its bi-annual business meeting on November 6th, at Torquay. The following officers were elected:

President, Mrs. Arne Vinge, Torquay. Vice-President, Mrs. J. Groetum, Moose Jaw. Sec.-Treas., Miss Ada R. Nelson, Macoun. Cradle Roll Sec., Mrs. Harold Peterson, Bromhead. Thank-Offering Sec., Mrs. Alfort Torgunrud, Lake Alma. Life Membership and In Memoriam Sec., Mrs. A. K. Haugen, Torquay. Historian, Mrs. Art Shelsted, Torquay. Librarian, Mrs. Simon Fonstad, Torquay. Assistant Librarian, Mrs. Martin Hval, Wilcox. Box Work Secretary, Mrs. Peter Vinge, Torquay. Christian Nurture Sec., Mrs. Sigmund Bue, Macoun.

The W.M.F. voted to present Mrs. H. L. Egland a "Life Membership Certificate" in appreciation of her many years of faithful service as Circuit President. A program was presented in the evening, the theme being the Centennial. A paper was given by Ada Nelson entitled "The Unfinished Task"; and address by Rev. J. Groetum on "Our Church today, tomorrow and our commission". Vocal numbers enriched our program greatly. The offering amounted to \$23.59. Thanks be to God for blessings received.

Ada R. Nelson.

The following message was sent to the W.M.F. of Canada District for its June convention. As its contents are of general interest throughout the District, we publish it now.

Greetings in Jesus' Name!

When I received No. 12 of "Hyrden" and read the announcement of your coming convention at Saskatoon and the wonderful program you have arranged, a longing to see you and greet you and bid you God speed in your blessed work came over me. But even if I can not come in person, I am sending you this brief message to let you know that I am still with you in spirit, praying for the work and the workers of our Lord in Canada. God bless you and make you a blessing.

Yours in brotherly love,

J. J. Akre.

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